

# INTEGRAL YOGA

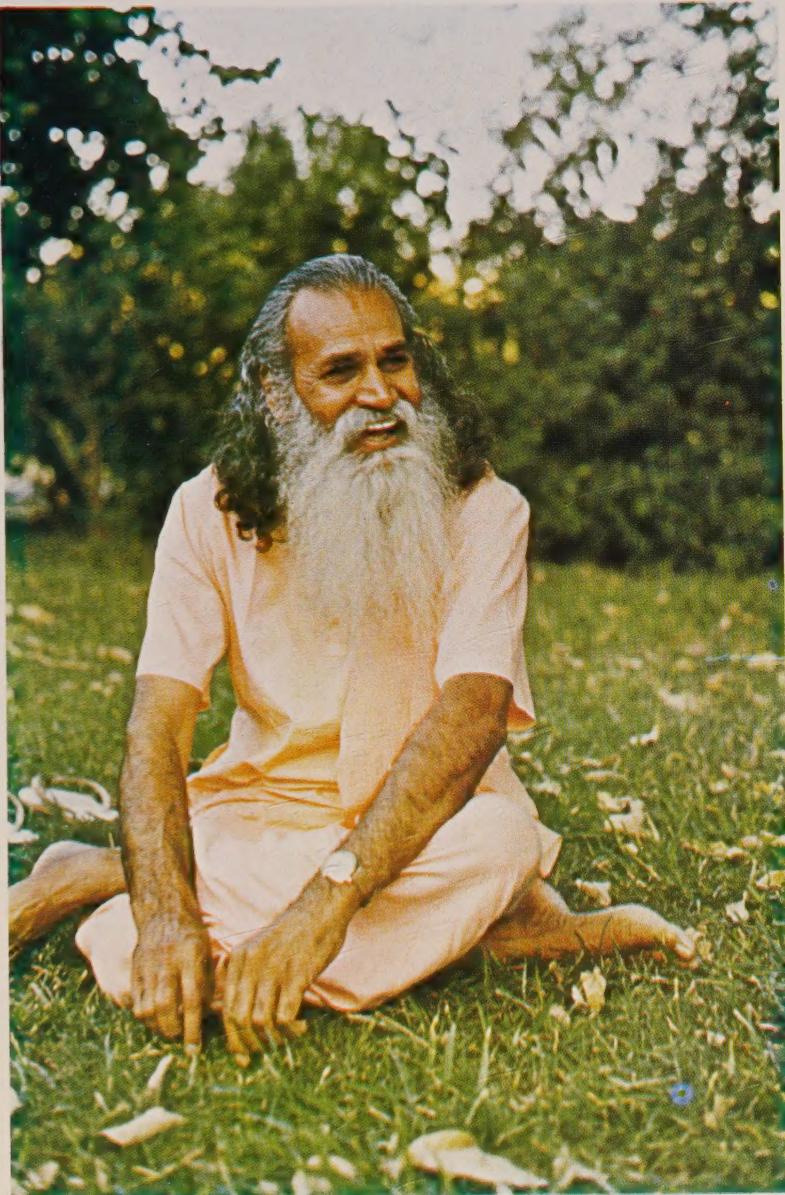
In This Issue:

**STICK TO  
ONE THING:**  
A talk on Yoga  
by Swami  
Satchidananda

**U THANT AS WE  
KNEW HIM:**  
In memory of the  
late Secretary-  
General of the  
United Nations

**THE PSYCHO-  
PHYSIOLOGY OF  
MANTRA  
MEDITATION:**  
The latest re-  
search yields  
important new  
findings

**INTERNAL  
CLEANSING  
WITH WATER:**  
Instructions on  
the Yogic in-  
ternal cleansing  
practices



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Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system designed to bring about the harmonious development of every aspect of the individual.

HATHA YOGA	consists of bodily postures (asanas), breath control (pranayama), deep relaxation, cleansing practices (kriyas) and proper diet, to purify and strengthen the body and the mind.
RAJA YOGA	is the path of meditation and control of the mind. Based on ethical perfection and control of the senses, the mind is stilled by the practice of concentration and meditation, leading ultimately to the state of Samadhi or Superconsciousness.
JAPA YOGA	(a part of Raja Yoga) is the concentrated mental repetition of a mantram – a sound of one or more syllables representing a particular aspect of the Divine. The practice of Japa brings the individual's entire system in tune with the divine vibration.
BHAKTI YOGA	is the path of love and devotion to God, to an Incarnation of the Divine, or to a spiritual teacher. It can be practiced by everyone. By constant loving remembrance of God, the individual transcends his limited personality, and attains union with the Divine.
KARMA YOGA	is the path of action through selfless service. The Karma Yogi purifies the mind by performing duty without attachment or desire for the results of the action. When the mind and heart are purified, the Karma Yogi loses the identity as doer and becomes a conscious instrument of the Divine Will.
JNANA YOGA	is the Yoga of wisdom. It consists of self-analysis and awareness. The Jnana Yogi gains knowledge of the Self by ceasing to identify with the body, mind and ego. He identifies with the divinity within him and everything and realizes the oneness.

The goal of Integral Yoga is: 'A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the True Self.'

— Swami Satchidananda

# INTEGRAL YOGA

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VOLUME VI NO 1

## TABLE OF CONTENTS

### BACK TO ONE THING

A talk on Yoga by Sri Swami Satchidananda..... 3

### THANTRAS AS WE KNEW HIM

A great servant of humanity is remembered by his longtime friend and colleague, Mr. C.V. Narasimhan..... 6

### THE PSYCHOPHYSIOLOGY OF MANTRA MEDITATION

The latest research of Dr. Bernard Glueck sheds new light on the importance of the mantram, or sound vibration..... 8

The meaning and power of the mantram OM, by Swami Sivadasa..... 12

### QUESTIONS AND ANSWERS

Swami Satchidananda answers questions on transcendental meditation, and on chanting..... 13

### INTERNAL CLEANSING WITH WATER

Instructions on the Shat Kriyas, the Yoga cleansing practices, by Swami Satchidananda..... 15

### DISCIPLE'S VIEW

The mother of two talks about her spiritual path; raising a family and being a student of Yoga..... 18

### JOURNEY TO INDIA AND SRI LANKA

A day by day account of Swami Satchidananda's recent 3-month visit to India and Sri Lanka (Ceylon)..... 22

### TEACHER IN FLORIDA

Jean London, a dedicated teacher of Integral Yoga, shares..... 36

### IN

The work of the Office of Sri Gurudev, the international headquarters of the Integral Yoga Institutes..... 37

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# LETTERS

In the last issue we had an article about interested in finding out more about it, the Columbia, Mo. family and their progress in developing a rural Yoga community in the Midwest. The following letter is a further step in this direction.

Sundaram I.Y.G. 803 N. 4th St.  
Columbia, Mo. 65201

Hari Om! Compliments to the magazine on the beautiful article. There is a real need for grassroots communication among the many householders and individuals who are interested in building a Yoga community where families can live Swamiji's teachings and support themselves in peace by farming and simple industries. Currently such people are scattered throughout the country, and some exchange must take place on a local basis (and not just among IYIs) if we are ever to be united in this. It is good that the magazine can help serve this need.

I am particularly interested in hearing from those who wish to see a Yoga village happen in the Midwest or South. A small group has been formed to launch such a project and welcomes any information concerning fund raising, staffing and promoting the idea. But what is most needed is contact with those families and individuals that are imbued with something of an old-fashioned pioneer spirit, who are not afraid of the struggle involved to re-establish the traditions of an agrarian-based culture. Courageous people must step forward if we are ever to be united in the creation of Yoga communities, in which our children will be able to grow up in a spiritual environment.

This is a call for those people to come forward. If the response warrents, a regional meeting could be set up, and from this interchange something could quickly evolve. The only obstacle is narrowness of vision and our own inertia. If this goal seems worthwhile to you and if you are

Sudharman I.Y.I. 770 Dolores St.  
San Francisco, Ca. 94110

Among the contributions received in response to our fund-raising appeal for the Ashram Press (see last issue), one came in the form of more than twenty dollars' worth of stamps, along with the following letter. By way of expressing our appreciation to all who contributed, we would like to share this letter with you.

Dear Friends,

Please forgive the delay in responding to your note concerning the expansion of the Press. While involved in the external demands of existence one often forgets those who inspire us to forge on.

At present I am writing my M.A. thesis and am becoming increasingly aware of publication costs. I am unemployed and living on savings, receiving government food stamps but never very far away from the Self which illuminates all. I do have some stamps that are left over from sending out questionnaires and it seems like you would be able to use them.

My own life has been remarkably affected by the myriad publications of Sri Sivananda and Swamiji and I well know how dedicated they are to disseminating the light of Yoga. Had it not been for their dedication to service I might never have received the blessings that their publications bestowed on me. May God bless you all.

Tim Thorpe

# Stick to One Thing

by

## Swami Satchidananda

The following is an excerpt from a talk given at the Monticello Retreat by Sri Swami Satchidananda.

Many people ask me, 'What is Integral Yoga? What is your technique?' I say, everything is special as long as it fulfills the purpose. That's all. If it's not going to fulfill your purpose, it's no use. That's why we don't stipulate, 'This is the only way.' No, do anything, try anything, according to your taste, your temperament. If you like playing the drum, going into ecstasy, singing and chanting, go. Probably within a week or two you might be nearing the gates of heaven! If you are attracted to that, if that is your temperament, fine. But you may feel, 'Oh, what is this? Some crazy people just jumping and dancing. I'm not interested in that.' Then you are not fit for that. But you don't need to get discouraged by that. That doesn't mean that you are not fit for anything. Your taste is different. You can go to another restaurant.

### APPLYING YOUR WILL

In Bhakti Yoga you have the worship and chanting. But in Raja Yoga you use the will. Probably you have heard people say, 'I can do whatever I want. I don't need anybody's help. All I need is just a hint. Just tell me what to do and I'll do it all.' To such people we say, 'OK, take Raja Yoga, apply your will, control your senses, sit like a diamond, like the Rock of Gibraltar. Acquire victory over your asana, your posture. Sit for three



hours, not even winking.'

In fact, if you can do that, you don't even need to worry about concentrating the mind. When I was living with a Swami named Sadhu Swamigal at Palani Hill Temple in South India, he used to tell me, 'Don't worry even if you can't concentrate that much. It will all come by itself. Just learn to sit quietly. The control of the mind can come later because the mind is a lot subtler than the body.' See, I can easily control my finger. If I want to close the fist I can easily do it and keep it closed as long as I want. But we can't control the mind that easily. So apply the will to the physical plane first. Sit quietly in any posture you like. But choose one position and see that you don't move any part of your body, not even the eyelids. If you close the eyes, keep them closed; if open, keep them open; if halfway, then halfway. Any way is OK, but be steady. If you could stay in that one position for three hours, you could easily control the mind. Nothing else would be necessary for you.

So you have to begin somewhere. If you can control one thing, you can easily control the other things also, but you have to begin with something. This is very well shown in one Indian school of thought which is mainly presented in a series of sixty-three stories. These stories are translated into English as *Sixty-three Nayanar Saints* by my master, Swami Sivananda. If you happen to come across the book, you will see that it is just some simple stories, sometimes just one page for one story. If you read all the stories, the one running theme is, 'Stick to one thing. Decide on one thing and stick to it.'

#### THE ILLITERATE SAINT

Each of the sixty-three Nayanar saints did this. They just decided on something and stuck to that — even at the cost of their lives. Just to give you an example:

One Nayanar was a total illiterate. He didn't even know A, B, C, D, or E. He would never even take shelter in a school area if it rained. When it rained, he'd say, 'No, I don't even want to go near there,' but he is worshipped as a saint in every Siva temple today as one of those sixty-three, just as we worship the illiterate fisherman apostles who followed Lord Jesus.

This Nayanar, when he saw everyone going and worshipping at the Siva temple with bananas, flowers and coconuts, lights and palm leaves, he had a curious idea. 'Why does Lord Siva want all this oil, honey and milk? Does He need all this? He seems to be wanting only those nice things. Suppose I give Him something different? Will He accept it? God must accept everything. So I'm going to give Him a new kind of puja (worship). The easiest will be, every day I'll take a stone and throw it at Him. Instead of throwing a flower, I'll throw a stone. And unless I throw a stone I won't eat that day. That will be my puja.'

Many great devotees used to take such vows. They will not eat until they do the thing. So, this man had decided not to eat until he threw a stone at Lord Siva in the temple. This went on for a number of days, and he stuck to it every day. It was very easy to pick up a stone and throw it. After a while he started feeling a little proud. He thought, 'I must be very clever, even more so than God.'

All of a sudden, one day, the test came. Mysteriously, he couldn't find a stone. He saw only huge rocks which he couldn't lift or throw. Sometimes you come across situations like that, hm? Just this morning they wanted to put a stone in front of my tire. My secretary had to spend at least fifteen minutes going around looking for one, even in this rocky area; they were all too big. So, he was looking around and around and no luck. Time passed on and on. His stomach was pinching. He said, 'No, I can't eat. My vow is to do

this before I eat. The whole day passed. He felt tired, slept, got up in the morning and again searched for a stone. Days went by; he couldn't eat. Then he thought, 'Oh, my God, are you testing me? What a fool I am!'

Then suddenly he thought, 'Hey! I have a stone!' and he clutched his own head. He had forgotten all about the head, hm? 'Here I am carrying a stone. I can do it now!' He tried to wrench his head off and was almost fainting with the pain, but he couldn't wrench it off. He was almost dying. Then a mysterious voice from somewhere came: 'Oh, my dear son, I am happy with your devotion. Open your eyes and see Me.' He opened his eyes and saw the vision of Lord Siva. 'I am happy with you. You stuck to your vow. You don't need to do anything else. You have proved that you care more for Me even than for your own life. That's all I wanted.' So, even today, he is worshipped in Siva temples. Almost all of the sixty-three took vows like this. Simple ordinary vows, but they stuck to them.

#### STICK TO ONE THING

So, what is their technique? Some mysterious initiation? No, if you really want something, stick to it and you'll reach the goal. What is it you want? God? You'll get it, no doubt. 'But when?' When you don't want anything else except God. It's easy to say, 'Oh, I want God.' But are you serious in your wanting? Or if you don't get it right away, do you look for an easy way, a short cut, something cheap, someone to give it to you easily without your doing anything? You want everything: your life, your body, your wealth, your beloveds...and you want God also. What a big dedication, hm? Don't deceive yourselves. If you really want spiritual life, be sincere.

Otherwise, it's just a modern fancy. Everybody says, 'Hah, I do Yoga. I go to this institute, that institute. I can

chant; I can stand on my head for ten minutes. And do you know? The Maharsi was my Guru; I took initiation from him. I took initiation from Swami Satchidananda...' They have fifteen Gurus in their diary. 'I took initiation from them all.'

So, I want to stress this here: decide on one thing, stick to it even at the cost of your life. There you have the will; that's Raja Yoga. You will to do something and you do it, even at the cost of your life. You may say, 'Oh, I don't have that much will; I need somebody's help.' Then ask for help. Then you are a Bhakti Yogi. 'No, I don't want all this nonsense, going and asking. What is this God? What is it that I want? I really don't know what I want.' Then sit and wonder what you want. Analyze: 'I want this. I want that. Who is that 'I' that wants everything?' Keep an eye on the 'I'. 'Am I the body? Am I the intelligence?' You don't need anybody then; just sit quietly and analyze, if you are the analytic type, the intellectual type. That's Jnana Yoga. 'Who am I?' Ultimately, you end up with the answer, 'Soham, I am He; I am God.' By self-analysis, find out that Self.

So, once again, the point is this: According to your temperament, your capacity, decide on one thing. At first, take time, see everything, until you decide. But when you decide, stick to it. You'll get God there – because you have controlled the monkey mind. You tie the monkey to one place; you become the master of your mind. When you become the master of your mind, you are God. When you are a slave to your mind, you are man. What is the difference between man and God? God who is controlled by the mind is man. But a man who controls the mind is God. Once you control the mind it becomes beautiful. It's pure. In that purity, you will realize the true God in you. 'Blessed are the pure; they shall see God.' And that purity is in winning over the mind, not winning over the other man's mind. Win the victory over your own mind.

# U THANT As We Knew Him

The world was bereaved this past November by the death of the former Secretary General of the United Nations, U Thant. A long-time friend of Swamiji's, Mr. C.V. Narasimhan, who has come and spoken and shared with us many times at the Ashram and at the IYI in New York, was a close associate and personal friend of U Thant for many years. From 1961 to 1972 (when U Thant retired as Secretary General), Mr. Narasimhan was Chef du Cabinet. During that time (from 1962 to 1969) he was also Undersecretary for General Assembly Affairs and (from 1969 to 1972) Deputy Administrator of the U.N. Development Program. In these capacities, it was his privilege to work closely with U Thant on a day-to-day basis. Mr. Narasimhan is presently Undersecretary General of the United Nations for Internal Affairs.

It was through Mr. Narasimhan that Sri Swamiji had the honor to meet with U Thant on two occasions, one of them for an extended private conversation.

In the following, Mr. Narasimhan shares with us a few of his personal recollections, in paying tribute to a man who was both a friend and a great servant of humanity.

I have asked myself the question, what was the key to U Thant's dedication to the United Nations and to his human qualities of modesty, serenity and integrity? I believe that the key is to be found in the fact that U Thant was a deeply religious person, and a devout Buddhist. I put them in that order because U Thant's religiousness came before his personal faith as a Buddhist. Indeed U Thant used to say that there was not much difference between a good Buddhist, a good Christian, a good Hindu, a good Jew, or a good Moslem. It was his strong belief that the basic precepts of these great religions, which had so much in common, were applicable to the work of the United Nations.

When I saw him in February of last year, he told me even then that he did not believe he could last very long. He had been in pain for practically the whole of the year, with several visits to the hospital. He bore his illness with fortitude and without a word of complaint. In view

of his illness and the difficulties of speech that it entailed, he was reluctant to receive visitors. The last time I saw him was on Saturday, 24 August. At that time, as always, his mind was clear, and his handshake firm.

He told me that once the publication of his memoirs had been arranged, he intended to go back to his native Rangoon. So much for his plans, which could be fulfilled only after his death.

I heard from members of his family that on Monday, 25 November, a few minutes before he passed away, he awoke from his coma and asked his daughter what time it was. His daughter told him. I am sure he knew that his time had come, and he had no intention of keeping the Lord waiting for him. He was always such a punctual man.

Such was U Thant, a human being of rare goodness. One of his friends said: fortunate are those who crossed his path. May he rest in peace!

The following letter was written by Swamiji to U Thant's widow, on learning of the passing of the Secretary General.

Mrs. Thant  
c/o Mr. C.V. Narasimhan  
United Nations  
New York  
17 December 1974

Beloved Self:

Love and best wishes.

Upon my recent return from an extensive tour in India and Sri Lanka I came to know of honorable U Thant's passing away.

I had the pleasure and the honor of meeting your late husband when he held the post of Secretary General of the United Nations. He received me with great warmth and during our lengthy visit I was able

to perceive the refinement of his spirit and enjoy his exquisite human kindness.

We were fortunate indeed to have such a man occupying a leading position in international affairs, and I pray the day will come when all the world leaders will be of his same caliber.

Although you and many others are missing his immediate presence among you, please find comfort in the thought that he has now gone to higher spheres, for higher work and learning.

May you and all your dear ones be blessed with increasing peace, prosperity and joy.

Ever yours in the Lord,

Swami Satchidananda



# The Psychophysiology of Mantra Meditation

THE RECENT SCIENTIFIC WORK OF DR. BERNARD GLUECK

We are in the midst of a vast historic process — that of the meeting, courtship and marriage between the East and the West. In the continuing dialogue that is part of this process, proponents of the spiritual disciplines of the East have often claimed that their techniques were 'scientific,' though few Western scientists have been ready to accept them as such. However, in the last decade, a growing number of investigators have begun applying the tools of Western science to the study of these spiritual methods.

Any such study has had to be adapted to the object of study, namely the human body and mind. Although psychology has had a tremendous impact on cultural evolution in the West over the past century, the mind has remained an elusive object for a science bent on hard data and clear-cut controlled experiment. Thus it was something of a breakthrough when techniques became available for quantitative study of mental activity as reflected in various bodily processes. The name 'psychophysiology' is now used for this branch of psychology.

## THE BACKGROUND OF PSYCHOPHYSIOLOGY

The basic tool of the psychophysio-  
logist is the polygraph — a multichannel  
instrument that allows simultaneous re-  
cording of a number of physiological  
variables that can generate continuous

electrical signals. These, by suitable devices, can be used to drive a recorder needle. Common variables are skin resistance, heart rate, and various types of brain waves known as the EEG, to name just a few.

From its beginning this young branch of science has centered around the search for 'physiological correlates of mental states.' In this way it was hoped that science could get a handle on the elusive mind — on the ever-changing mental states. Nothing too exciting came of this early work; for instance, skin resistance was clearly related to emotional states and if the experimenter said 'mother' or 'sex' to the person being monitored, the needle would register a large response. This, however, has been known for years and is the basis of the widely-used lie detector. The most promising area seemed to be the EEG which, however, was generally an unintelligible high-frequency squiggle.

Once in a while, though, patterns did emerge in the form of low-frequency signals. Those with a frequency between 8 and 12 cycles per second were called alpha waves. Experimental subjects often reported feeling relaxed and peaceful during periods of alpha and when EEGs were made on Zen monks during their sitting meditation, it was found that the alpha rhythm prevailed continuously. In fact, the rhythm could not be stopped — as it could with normal subjects — by a

major external sensory stimulus such as a loud bell or bright light. This led to much speculation during the 60's about the nature of meditation and its relation to brain wave patterns and brain structures. It was also discovered that just about anyone could be trained to generate the alpha rhythm at will by feeding back to the subject a signal whenever the alpha waves appeared in the EEG. This discovery, together with the growing interest in Eastern meditative techniques, spawned a large industry that sells electronic devices for alpha feedback training. Further work has extended this basic technique to other physiological variables and biofeedback training is now a booming movement.

Along the same lines, Robert Keith Wallace and Herbert Benson published a report in 1971 of their study of people practicing Transcendental Meditation. This was a logical choice of technique since many subjects are available and since the technique itself — which involves the mental repetition of a mantram or sound vibration — is so simple. Their conclusion was that meditation is a unique

Dr. P.N. Rao, friend and benefactor of the San Antonio IYI, in meditation.



physiological state with a set of characteristics different from normal waking, dreaming, deep sleep or hypnosis.

#### THE RECENT WORK OF DR. GLUECK

Dr. Bernard Glueck, Director of Research at the Institute of Living in Hartford, Connecticut, has been working for the past several years with biofeedback and mantra meditation. The Institute of Living is a large, psychiatric teaching hospital of about 400 patients who are suffering from a wide range of psychological disorders. Thus Dr. Glueck has had an exceptional opportunity to study new and innovative methods of psychotherapy. He picked biofeedback and meditation since both seemed promising as therapeutic techniques.

I had the good fortune of hearing Dr. Glueck speak at the University of Connecticut several months ago. He was dressed in the Establishment-standard suit with white shirt and crimson silk tie, with the crisp look of a corporation executive or Ivy-league professor. I was prepared for a dull talk, but as he began to speak I noticed a self-confident relaxation that immediately put everyone at ease. When he spoke naturally and without the slightest hesitation of the great masters and yogis, I knew that here was a man I would enjoy listening to.

Dr. Glueck spoke on his work with biofeedback and meditation. First, he has confirmed the results of Wallace and Benson that meditation subjects exhibit a unique cluster of physiological variables during their practice. These distinguish the meditative state as a unique condition of the body and not just a 'mental' state. Furthermore, this condition is quite different from that produced by alpha feedback training. Alpha waves represent whole areas of the brain firing together in synchrony (that is, firing simultaneously, producing something like the resonance of voices singing together in a

choir, though considering the number of brain cells involved, one would have to think of a choir comprising millions of members) and Dr. Glueck has found them to predominate in the EEGs of meditation subjects as previous researchers have. However, by exploiting the capacity of high speed computers to analyze huge masses of data, Dr. Glueck has been able to explore in some detail exactly what regions of the brain are involved in this alpha synchrony. He has found that in alpha feedback subjects the synchrony is generally found only in the occipital lobes occupying only a small portion of the brain at the back of the head. In his meditation subjects, however, the alpha synchrony seems to involve much larger areas of the brain. Furthermore, the alpha pattern persists in the EEG for up to half an hour after the meditation period is over, whereas with the alpha feedback subjects such 'carry over' is not observed; the brain rapidly goes back to its normal erratic high-frequency pattern. Therefore the hopes that alpha feedback training

would be a shortcut to the meditative state have not been realized. In fact, Dr. Glueck has abandoned his work with alpha feedback as a potential psychotherapeutic technique.

#### DR. GLUECK'S HYPOTHESIS

These results have led Dr. Glueck to hypothesize a mechanism for what is occurring. The key seems to be the mantram and its mental repetition. Subjects given the same instructions as the meditation subjects but not given a mantram do not develop the widespread alpha synchrony, nor is it found in subjects who merely listen to the mantram being repeated. Thus it seems necessary for the subject to repeat the mantram mentally in order to bring about this brain synchrony. These features suggested to Dr. Glueck the involvement of a specific brain structure, the limbic system. This is a primitive network with connections to all major portions of the brain, and it is likely to be involved in mental repetition but not in hearing through the ears. Computer analysis of mantrams has revealed that they have much in common with the alpha frequency itself. Thus the theory is that the mental repetition of the mantram generates an alpha synchrony in the limbic system which then spreads to other parts of the brain and perhaps through the nervous system to other parts of the body as well. Recall that alpha rhythm is due to synchronous firing of many neurons and we can think of regions of alpha as being regions of synchrony or vibrational harmony.

This, Dr. Glueck suspects, may be the physiological basis of the autonomic relaxation response which he finds well established in his meditation subjects. In other words, the electro-chemical synchrony generated in the brain may actually travel through the central and autonomic nervous systems to the endocrine glands and other parts of the body, resulting in





a more harmonious functioning of the entire system.

In my own experience, I have been conscious for some years of relaxation as a positive force, rather than merely the absence of muscular tension as it is commonly portrayed. My experience is that relaxation can be under volitional control, that it can be sent into the various limbs or into the entire body in waves, as if it were a kind of fluid. It seems reasonable that synchrony in motor nerves would result in relaxation, since the highly differentiated signals characteristic of motor activity or the more disorganized signals of muscular tension would be absent in regions of synchrony.

#### IMPLICATIONS: THE SYMPHONY OF SYNCHRONY

Dr. Glueck's hypothesis on the mechanism of the mantram has many interesting implications. For one, it suggests a physiological basis for many teachings in the traditions of the spiritual disciplines that have seemed magical or mysterious. This may be why the proponents of these techniques have claimed that their methods were scientific; they have measurable and reproducible effects on the body and are not, therefore, mere religious beliefs or rituals.

The 'OM' of the Yogis is spoken of not as the 'OM' we repeat verbally, but as a 'deep inaudible vibration perceived

in meditation.' Consider that the lower limit of human hearing is around 16 cycles per second and that all investigators have found the 8 to 12 cps alpha pattern in meditation subjects. Might not the mystic 'OM' thus be the experience of widespread synchrony in the brain at a frequency below the limit of hearing?

Swamiji has repeatedly referred to the mechanism of the mantram as being a process whereby 'one vibration is gradually established in the system by the regular and extended practice of mental repetition.' This vibration comes gradually to predominate over the scattered vibrations of ordinary thinking. But further, 'the knower of this vibration, once it is well established, ceases to identify with that mental vibration and attains to a realization of his true nature as the pure witnessing Self.' This seems to be in accord with Dr. Glueck's hypothesis, while extending it into the transpersonal realm of Self-realization.

No doubt this line of research will be actively pursued in the future as it seems a fertile ground for the development of a deeper understanding of man and his potential. One crucial lesson we have learned already, however; the personal work of sadhana, of spiritual practice, will remain to be done, no matter how complete our theoretical understanding of the processes involved. There can be no shortcuts. Therefore, DO IT NOW.

Sudarshan Anderson

# OM

## Swami Sivananda

Swami Sivananda, one of the foremost spiritual figures of our time, lived a life of dedication to humanity. Born in India in 1887, he spent his early life as a medical doctor. While serving as a doctor, he took to a life of renunciation, and in 1924 settled in Rishikesh, in the foothills of the Himalayas, where he spent the rest of his life as a great Yogi, saint and sage.

Though remaining in Rishikesh, Swami Sivananda was a world spiritual teacher. Through the Divine Life Society, which he founded in 1936, and through his hundreds of books, he reached countless people of all nationalities and creeds. In 1963, he entered Mahasamadhi, or final liberation from the body.

Swami Sivananda is also distinguished by his disciples, many of whom are them-



selves world-renowned spiritual teachers. They include Swami Chidananda, head of the Divine Life Society; Swami Vishnudevananda and Swami Venkatesananda, two of the foremost teachers now in the West; and Swami Satchidananda, founder-director of the Integral Yoga Institutes.

Om is everything. Om is the Name or symbol of God, Iswara or Brahman. Om is your real Name. Om covers the whole threefold experience of man. Om stands for all the phenomenal worlds. From Om this sense-universe has been projected. The world exists in Om and in Om it is dissolved. 'A' represents the physical plane. 'U' represents the mental and astral plane, the world of intelligent spirits, all heavens. 'M' represents the whole deep sleep state, and all that is unknown even in your wakeful state, all that is beyond the reach of the intellect.

Om represents all, Om is the basis of your life, thought and intelligence. All words which denote objects are centered in Om. Hence, the whole world comes from Om, rests in Om, and dissolves in Om. As soon as you sit in meditation, chant Om loudly three or six or twelve times. This will drive away all worldly thoughts, and remove the restlessness of the mind. Then take to the mental repetition of Om.

The repetition of Om has a powerful influence on the mind. The vibrations set up by this word are so powerful that, if one persists in taking recourse to them, they will bring the largest building to the ground. This seems difficult to believe until one has tried the practice; but once having tried it one can easily understand how the above statement may be true and perfectly correct. Pronounced in its correct method, it arouses and transforms every atom in the physical body, setting up new vibrations and conditions, and awakening the sleeping power of the body.

# Questions & Answers

Swami Satchidananda answers questions on transcendental meditation and on chanting.

**Q** What is Transcendental Meditation? Is it something different than Mantra Japa, the repetition of a mantram, which we do in Integral Yoga? Some people say it is something unique, and the best way.

**A** There is no only way or higher way in meditation. Meditation is one and the same. In the yogic approach, we do not say, 'This is the only method.' Choose any name, any form, any way, and meditate on it. But choose the right thing. Because the meditator, after some time, if he is really deep in meditation, becomes the meditated. That is, as you think, so you become. If a person meditates on a world champion, slowly he will develop that inspiration, he will become that. That's why you see a person who wants to become a famous boxer, has all the famous leading boxers' pictures around. If a person wants to become a film star, all the stars will be all over the house. He thinks of it, he constantly dreams of it. So if a person wants to become God Himself, he will have God's pictures all over. Because you create an association, an atmosphere.

That is the reason why you have to be very careful in choosing, and again, in your attitude, your relationship, with that. If you are choosing something to meditate on for your own benefit, it is a wrong relationship. It might affect your peace and joy later on. It should be always for the benefit of everyone, without bringing harm to anybody.

With this in mind, you can choose anything you want. But the term 'transcendental meditation' is a term which expresses, in a way, what you want to achieve by meditation. Because, whatever you meditate on, ultimately your aim is to raise above, to transcend, the body and mind consciousness. You have to transcend, because if your meditation is for spiritual benefit, you have to realize the spirit. So spirit is your goal. And to realize the spirit you cannot still live in the physical and mental level. Spirit is something beyond the body and mind. So you have to raise yourself to that level. That is what is called transcending. Once you realize the spirit by transcending the body and mind, you will be able to perceive the same spirit in different states, in everything, even in the body and mind. So in this sense the perfect meditation, or the properly chosen meditation, should make you transcend the body and mind. As such, I really don't understand why one should say, 'This is transcendental meditation.' The purpose of all meditation is to be transcendent, to transcend.

It's something like, if you have a number of different dishes to be eaten, whatever the dish you eat, it will ultimately satisfy your hunger. But all of a sudden if I take a dish and put a label on it - 'hunger satisfying dish' - as if other dishes are not going to satisfy your hunger, that is too much. If you like it, take it, chew it. If you like a

particular dish, eat it, but don't say, 'This is the only food, and not that.' The other man may not like this; one man's food is the other man's poison. But probably the individual or the group who gives the name 'transcendental meditation' might have thought of reminding you of the purpose in meditation. But if they are going to say, 'This is the only way. This is the highest,' then they are creating unnecessary complications, and in a way it's a kind of fanaticism. Because in spiritual practice there is no 'only' way or 'highest' way. We should always remember that.

Actually, many of you who have gone into that, who have gotten that initiation, very well know that they teach you the Japa method. They give you a mantram, and they ask you to repeat it for a while, and then to become aware of it, aware of the vibration. Which we all do. What we call Japa Yoga is what they term as transcendental meditation.

So we don't disapprove that, we fully approve that, but not only that. If at all you want to use the term 'only,' do so only in terms of the goal. The only goal. Because there are many ways but there is only one goal. And that is to raise yourself to that level of Godhood, Christhood, Krishnahood, or Buddhahood – whatever you call it in different names.

**Q**

Can you please comment on the chants? Are they purposeful in terms of sounds and vibrations, or in terms of meaning? Are people conscious of the meaning while they chant? If so, are the words learned as a new language? I am unfamiliar with this aspect of Yoga and feel very uncomfortable with chanting, as the words seem empty. I've practiced the chanting of meaningful prayers and know their powerful effect. What suggestions would you have please?

**A**

Here, I would really like to say something. Basically, there are two types of chants. One type is mainly repeated for their vibrations. Whether you know the meaning or not, they should bring the vibration. Just use certain names, just say, 'Ram Ram Ram Ram Ram Ram.' You don't even have to know the meaning. In fact, there is no meaning for Ram. There is only the vibration. It was there even before the God Rama, who got the name. Ram is a mantram. Whether or not you know the meaning of fire, put your finger in and it will burn. It has a purpose. If you honk a horn, the man in front of your car will not ask, 'What is the meaning of it?' It has a purpose. So the purpose of these chants is just to build up that vibration in you more and more.

But, there are certain other chants repeated as prayers. There are even some which tell of God's life, of what He did for others, how He helped His devotees. So you praise the Lord, or you appeal to the Lord as a prayer. With these chants which have the stories and tales and prayer, it is better to know the meaning. If you don't know the meaning, you will never get either the vibration or the meaning; you will just be repeating. And that is the reason why in the Integral Yoga Institutes we don't have too many chants with stories. The chants we use are only for the sake of the vibration. Maybe just a little Paahi Maam, Raksha Maam, just help me, save me. Otherwise, they are all just vibrations.

But, if you want to learn more chants which have the stories, there are many beautiful ones. With these, though, you need a little emotional feeling also. If you don't enjoy the stories, you may wonder then, why should I repeat them? So it is up to you. These are the two types of chants. You can select what you want. If you are devoted to a particular God, it is nice to know the glories, which are put into the form of chants. Then your devotion grows more and more.

# INTRODUCTION TO CLEANSING WITH WATER

The following is an excerpt from a talk by Swami Satchidananda.

The entire practice of Yoga or what you call spiritual practice is based on cleaning the coverings, the tarnish, from the body, the mind, the society – wherever it is. Because of the undesirable elements that come and accumulate, we seem to have lost our purity. I say, seem to have lost, because in reality you are always pure; you are purity itself. It is your true nature. But we seem to have lost it because of these coverings. It's something like trying to see yourself through a dusty mirror; you will seem to be dirty though in reality you are not. So the entire aim of all these practices is based on this cleaning.

In the yogic approach, we treat all aspects of the person, including the physical. So in the practice of Hatha Yoga, we have the bodily postures or asanas to loosen up all the toxins and impurities in the physical system, the pranayama or breathing techniques which help in burning out the impurities, and we have the yogic diet to prevent putting more poisons in. And to help in removing the toxins already built up, we have the Shat Kriyas, or the six purificatory practices. Shat means six, and the literal meaning of Kriya is an action. These practices are especially called Kriyas because they are actions performed to clean certain impurities. They clean parts of the body which we normally can't reach with our daily bathing. We can wash the face, the teeth, the skin – but how to clean the stomach, the colon, the nasal passages? It is for these that we have the Shat Kriyas.

The ancient Hatha Yoga texts call these kriyas as the Dhauti or stomach cleansing, Basti or colon cleansing, Neti or nasal cleansing, Thratakam or gazing, Nauli, the rolling of the abdominal recti muscles, and Kapalabhati or the 'skull shining' breath. I would like to talk especially about the first three, and here too just the simple way to do, with water, which anybody can do. Different ways are sometimes given which are more difficult. I don't really advise them very much; they're not really necessary and not good for everybody. The best and the easiest way is just to use water. And if you don't feel confident to do them yourself, you could consult a Yoga teacher or regular practitioner to help you.

## STOMACH CLEANSING

To do the Dhauti, the stomach cleansing, you just drink water, as much as you can, maybe six, eight or even ten glasses. The water should be warm and a little salty. Not too salty; just a little. It helps in cleaning. Do this on an empty stomach, and drink up to the throat. After drinking, just shake the stomach or massage it or jump up and down. Shake the whole area so that it will get mixed up well. You can do the yogic abdominal lift (Uddhiyan) if you know how. You may want to do this when the stomach is only partly filled with water and then drink some more. So



drink as much as you can, and when you feel you cannot drink any more — when you feel if you drink any more the whole thing will come out — then the Dhauti is easy. You don't need to do much then. Just bend down, that's all; the whole thing comes out.

Sometimes we see people go and try to throw it out after one or two cups of water. That makes things difficult. Instead, drink as much as possible, at least six glasses. The more the better. Then just throw it out. If it doesn't come, you can just have a little salt in one palm. Moisten the fingers, touch the salt with

the two fingers, put them in the throat and tickle it with the salt. The whole thing will come out easily.

At first, maybe only water will come. But later, you will see thick water, like thick saliva, which is the mucus coming out. Later on, if there is some bile in the stomach, you will see that the water is yellowish. Occasionally a reddish color might come, a tinge of blood. But there is no need to get upset over it. It may be a blood clot or ulceration in the stomach which is getting washed out. And if there is a little water left over, you don't need to worry. Sometimes people say, 'Oh, I



had six glasses of water and I vomited only two or three! But you don't need to worry about it, because ultimately it will pass through.

Afterwards, don't eat much that day, maybe just some yogurt or cream of wheat which will be very easy to digest. If there's any bile, watch your diet more carefully in the future and avoid too much dairy products.

As for how often you should do this, it all depends upon how often you need it. Maybe once a week, once a fortnight. If you take care of your diet, you don't even need to do it that regularly. When you find a need, you can do it.

## COLON CLEANSING

The Basti or colon cleansing means drawing the water up through the anus. According to Yoga, you don't need an enema bag; you can have that control over the anal ring which could contract and expand at your will. To do it, just sit in a tub of water, or in any shallow water, open the anal ring and do the Uddhiyana. This will create a vacuum and to fill the vacuum the water rushes in. Those who cannot control the ring could use a small tube. Insert the tube, sit in the water, and suck the water in. But even that could be eliminated and made easy by just using an enema bag, because the purpose is more or less the same. So just an enema — that can be your Basti. It's very easy, and it's good to clean that part occasionally, maybe once a week. You don't need to do it daily and make it into a habit, but once a week or once every fortnight helps a lot.

## NASAL CLEANSING

Now the Neti or nasal cleansing. The best and simplest way, which I myself do very often, is just to take a little warm salt water in the palm — just a few drops —

then close one nostril and sniff. It will irritate the passages a little, the tears will flow and all the mucus will come out.

Another way is to fill a glass with salt water, up to the brim, put it up to the nose and make a gentle pumping suction. It will come to the mouth and you can spit it out. It can be done easily without any danger, as long as you don't suck it forcefully. If you suck forcefully, it might go into the windpipe; so just gentle suction and the water will come out through the mouth. Some will go into the stomach — that doesn't matter. You can even swallow; you can just drink the water through the nose.

Still another way is to use a pitcher or teapot with a long, thin spout. Put the nozzle into one nostril, tip the head and pour. It will slowly flow out through the other nostril. Breathe through the mouth as you pour. Then change nostrils.

These are the different ways. But I prefer the sniffing because the water gets sprayed and it goes in more, and you get more irritation and all the mucus will come out. The idea is to create irritation through water and bring out all the mucus, because it is the mucus, when it gets hardened, that causes all the sinus trouble. So by the practice of Neti, you can get rid of all these sinus troubles; even the hay fever can be cured by the Neti kriya. And it's especially good during the warm days; you will feel how it cools the eyes. You will feel a wonderful sense of coolness.

So, in simple form, these are the kriyas, the ones which use the water to cleanse and purify the system. It is my sincere wish that with the help of these kriyas, the yogic diet, asanas, pranayama, and with proper thinking and living you will be filled with health and strength, to make the body a perfect instrument to serve the entire humanity, and ultimately to realize your own pure and divine nature.

Om Shanti Shanti Shanti

# disciple's view

Often during retreat discussions I have heard questions such as: Can one follow a spiritual path amidst the responsibilities of supporting or raising a family? How does the life of a householder differ from that of a disciple living in an ashram? These kinds of questions are of concern to most of us who are involved in Yoga. It is for this reason that I would like to share with you what it is like for me, a wife and mother, to be a disciple of Swamiji's and a student of Integral Yoga.

I came to Swamiji just over a year ago during a period of spiritual crisis, though my search for peace started when I was very young. It took me down a variety of paths, from a strict Catholic upbringing to a cloistered convent, to periods of nihilism during college, and finally Judaism when I married my husband. The eight years following found my energies directed toward a career and then, a family. It was then that I was suddenly faced with the fact that I had been ignoring my essential nature. My soul began to make demands on me to allow it new life. I began to read and search, and take quiet moments out of my day to examine the direction my soul was taking.

I was frightened by the upheaval I found myself in. With little to guide me, I even questioned the validity of reawakening my quest. Yes, I wanted to grow and become enlightened but I did not want to get caught in an escapism that would lessen the strong sense of personal identification and accomplishment that the past several years had produced. Somehow, on my way to a tennis class at a local YWCA, I got confused and ended up in a Hatha Yoga class. After eight weeks I knew I was on the right track.

It was after this that a wise and sympathetic friend directed me to Swamiji. I cannot fully express the amount of pain

and questioning I was experiencing during this period. Nor the instant relief I felt the moment I met my spiritual Master. The internal turmoil ended. My questions were immediately answered. I knew that it would be possible for me to resume a serious search for God and that Swamiji would be the guide and example for me.

Little by little changes began to take place in my life. At first, I was literally running to class, spending all my free time absorbing the literature, and trying to consume everything I could get my hands on about Yoga. There were many pressures too. How could I get dinner served, the children bathed, the kitchen cleaned, spend time with my husband, and still meditate before bedtime? How could I maintain a yogic diet when I often found myself somewhere between Nathan's of Coney Island, McDonald's, and the Pizza King? How could I perfect my asanas when my little boy informed me that he needed to exercise as much as I did, and with his playful nature joined me on the mat? What should I do when a precious half hour that I saved for pranayama is interrupted by two little angels, who are quick to tell me, 'Mommy we won't let you pray now. We are hungry.' And how do you handle a week of sick children who need round-the-clock attention, throwing off an entire practice regime that you so thoughtfully prepared for yourself?

It was in the midst of questions like these that Swamiji initiated me. Things began to slow down. I started to get a feeling for the process of Yoga — the union and sense of oneness it creates in a life and that particular flow of energy from meditation to activity and activity as meditation. A deep appreciation developed within me for Karma Yoga, which I think more than any other form of Yoga is prevalent in my life. I began to learn

the importance of setting priorities, of letting go of old habits and friends, of accepting my limitations and then deciding what was really the wisest use of my time. I began to understand that Yoga is perfection in action, and so the way in which I perform my duties has changed. And Swamiji has taught me by his own gentleness and ever-open heart, the way I must serve the needs of those around me.

I guess this is where I am right now — learning to balance the very real demands of my life with the equally real demands of the spirit. It is essential that I rise early for meditation, so it is important that I get to bed early. As I strive for tranquility in the clamor of city living, I must make sure that jobs are not left piling up until I am so overwhelmed that I lose my peace. The portion of the day that my little boy attends nursery school and the baby naps, I spend in silence, studying and doing asanas, and catching up on whatever I have not finished in the morning, so that when we are all together in the evening, I can truly give my family the attention they deserve. It is for reasons like these that Swamiji

appeals to me so much. He never takes you away from your responsibility but carefully teaches you that your responsibility is your way to perfect peace.

I do not profess to have a copyright on the way that a householder's life should be lived nor even to understand the subtle implications of this path as it is traditionally lived in India. I do know, however, that there is now a new sense of order and serenity, of purpose and direction in my role as a wife and mother that I did not have before. Whether I am changing a diaper, working on a neighborhood block party, or spending an evening out with my husband, it is all as much a part of Yoga as attending a Hatha class or doing an hour of Japa. I do not say any of this is easy nor that I am very good at it. I am merely sharing the insights Swamiji has given me. The path is clear, there is no confusion. I have the tools I need to work with — Integral Yoga. It is up to me to take the steps. My consolation is that Swamiji is a most generous teacher, always willing to help me understand the true simplicity of a dedicated life.

Anne-Marie Birnbach

Jochaim, Anne-Marie and Shoshannah.





Swamiji's ancestral home.

## Satchidananda Clinic

CHETTIPALAYAM, INDIA

On the following pages is a day-by-day account of Swamiji's recent 3-month visit to India and Sri Lanka (Ceylon), taken from the journal of his disciple Shanthi. However, we would like to highlight here one section of special significance — the dedication of Swamiji's family home in the village of Chettipalayam to serve as a hospital for the surrounding villages.

NOV. 21. What a memorable day this has been! On this twenty-first of November, 1974, the Satchidananda Clinic in Chetti-

Swamiji, Dr. Subramanyam and Sister (Dr. GuruPriya.





The opening ceremony.

palayam has been inaugurated. From this day on, the sick and needy of this village and nearby areas can come here to receive free medical care.

The opening celebration was full of joy as many crowded into the open courtyard to hear and speak the words that began this work.

Inside the examining room, which was once Swamiji's own room, Swamiji lit a symbolic flame, and the first patient was treated by Dr. P. Subramanyam, the great soul who is selflessly giving his time towards this cause. Our own Dr. Guru-Priya was so happy to be able to assist him and donated some equipment she had brought with her.

The treatment went on all day long and we have since then received word that the clinic is serving 50 to 60 patients each day of operation. Another surgeon, Dr. Shanmugasundaram, who is well known for his loving care of the sick and poor, has added his service and there are plans for eye treatments also.

It is a noble service, for which we in the West offer our prayers and help for its continued success and growth.

## Satchidananda Clinic

CONNECTICUT, UNITED STATES

The inspiration of our brothers and sisters of Satchidananda Clinic, South India, has spread West. This spring, as we celebrate the second anniversary of the Ashram here in Connecticut, we will also have the opening ceremony for a medical center, also to be called Satchidananda Clinic.

The project will begin simply, with a medical office in the nearby town of Putnam. There, the clinic will serve all, asking fees only according to one's ability to pay. Sister GuruPriya Chaitanya (Dr. Sandra McLanahan, M.D.) will serve as its first physician.

In addition to providing standard medical treatment, the clinic will also be a teaching center, stressing diet, basic exercises, and natural medical therapies. It is all the more auspicious, then, that — with the blessing of Sri Swamiji — the Ashram will be opening at the same time a health food store right below the doctor's office! The space is even being rented from the same generous landlord!

With this small seed will begin the unfolding of a further vision — a health center to be located at the Ashram itself. This center would be dedicated to serving both the needs of the surrounding communities and the need for research into the relationship of Yoga and medicine. The center would begin to document how Yoga can be used both in the treatment and prevention of disease.

We hope to begin building this beautiful health center soon, and welcome all who wish to come forward to help in any way. It is our sincere desire to dedicate this service to the health and spiritual well-being of all.

Om Shanti

# news of SWAMIJI

## journey to india and sri lanka

For three months, Swamiji traveled throughout India and Sri Lanka (formerly Ceylon). It was truly an auspicious journey, bearing fruit in thousands of hearts newly inspired and in lives newly dedicated. Three of the 'ripest fruits' of this journey were the establishment of an IYI in Coimbatore, South India, the dedication of the Satchidananda Clinic in Swamiji's ancestral home in Chettipalayam, and the proposal of a new Satchidananda Ashram near Coimbatore.

Three of Gurudev's disciples (Dhiryan, Tyagaraja and Sister GuruPriya) had the great blessing of going on this journey with him. In the last issue we recorded their account of the first two weeks spent in Bombay. From there, they went to New Delhi, for a brief stay as the guest of Mr. Gopal, a devotee and member of the Indian Parliament. And from there, they went to Rishikesh, accompanied by Y.T. and Maduri Thathachari, two beautiful devotees from Madras, and by Justice Rangarajan, who treated them one evening to a celestial concert on the veena. In Rishikesh, they stayed at the Sivananda Ashram on the banks of the Ganges, where Swamiji had been initiated into the holy Order of Sannyas by his master, Swami Sivananda, twenty-five years before.

While at Rishikesh Swamiji was unexpectedly called to Hong Kong, for the wedding of Nalini Harilela, daughter of George Harilela, the eldest brother in a huge family which have been Swamiji's devotees for many years. He was with them for almost a week.

Swamiji returned to India on October 2, to be met by his disciples in Madras. Earlier that day, a fourth disciple,

Shanthi Zupan, arrived in Madras from the United States, to join Swamiji and the others. We would like to share with you a few of the stories of the following two months, which Shanthi has recorded in her journal,

### MADRAS

OCT. 2. I arrived this morning in Madras. In the afternoon Swamiji flew in from Hong Kong and was welcomed by Mr. Krishnan on behalf of Mr. A.V. Giri, Swamiji's host. And at Mr. Giri's Queens Hotel, Swamiji was welcomed so royally by the entire staff that it felt more like a large house where the father had come for a short visit to his children than a hotel. Also greeting Swamiji at the hotel was another of Swamiji's hosts and one of South India's greatest public figures, Mr. N. Mahalingam. Both he and Mr. Giri, who is a very great businessman, are two of the most respected and beloved sons of their motherland, yet one sees in them examples of true humility, devotion to God, and largeness of heart in using what they have for the betterment of their fellow men. Their devotion and respect for Swamiji is inspiring.

OCT. 3. By 7:30 A.M. Swamiji was already receiving phone calls and soon after was on the veranda where he spent the entire morning with various people who had somehow come to know he was here. It is part of the religious tradition here that whenever people meet a great soul such as Swamiji they first bow at his feet and then receive some blessed food (prasad) from his hands. This morning one of the

families was prostrating to him when one of their very young children refused to join. The parents became a little embarrassed, probably thinking they weren't showing the proper respect and started to force the child to do it. Swamiji, his voice sounding as though it were coming through the remembrance of thousands of years of human mistakes, said, 'No, don't force him. By doing that you will only create a resentment and distaste in him. Can't you see that that is what is happening today with all these young people who cast off their religion because it was forced on them? Please don't make that mistake. Just let them see your example. They must be allowed to grow naturally.' Holding out his arm, he said, 'Come, take this.' The child ran up to take a banana and began eating at Swamiji's side. They all laughed as Swamiji concluded, 'You see, now he is my friend.'

This afternoon we flew to Coimbatore, the city near the village of Chettipalayam where Swamiji was born. For the next two weeks we will be staying as guests in Mr. Giri's home here.

#### COIMBATORE

OCT. 4. Today Dr. Ramavarier, one of India's leading Ayurvedic doctors, came to see Swamiji's arm which was still paining from a small accident a few months ago. The communication between them

Dr. Ramavarier and Sri Swamiji.

was very moving and on his next visit, the doctor bowed — with some physical difficulty — to touch Swamiji's feet, and softly said, as if to himself, 'How often does one find a man like this?' Later, as they spoke of Swamiji's work and constant travel, this beloved 'Doctorji' turned to us saying, 'Most people would find such a life a constant strain and would suffer from it, but Swamiji seems to be in wonderful health. That is Atma Veerya, the Soul Power.'

After meeting with many more people in the afternoon, Swamiji was taken to the Maruda Malai Temple, dedicated to the Lord in the aspect of Muruga, where one of Swamiji's ancestors had been locked inside overnight and because of his sincere devotion had received a visit from the Lord Himself who fed him. Swamiji was received with great honor there. After the worship, as we were leaving, many young boys followed us, offering to carry things to make a few coins, but making a nuisance of themselves. Suddenly Swamiji stopped short and turned to them, asking what they were doing here. Though he spoke in Tamil, it seemed that he was telling them that they should respect a holy place. He asked if any of them knew devotional songs to Lord Muruga. They all stood in total silence, eyes slightly down and bashful. Finally, one brave little one came forward, right in front of Swamiji, and began singing the sweetest song. We were all filled with the magic of that moment. As the little one got the confidence to look up at Swamiji as he sang, three or four of his friends joined him. Then Swamiji lovingly praised them and looking around asked if the others couldn't also sing something. Laughing and self-conscious, they all came together in a big group, but soon became transformed into inspired and inspiring angels as they sang a song to God. When they stopped there was a moment of spontaneous silence and then Swamiji lovingly reminded them to sing



these songs daily and to remember that that was what they were here for. He gave them a few rupees for sweets to be shared amongst them all. As we left they all rushed to touch his feet and ran around shouting 'Goodnight, Namaskar' to each of us, with hands folded in front of their faces. It was a night that neither they, nor we, will ever forget.

OCT. 5. Today we visited the Perur Pateeswara temple to the dancing Siva (Natarajah), where Swamiji had been temple manager many years ago. We were greeted warmly by all the staff and priests.

Later, Swamiji spoke at the Perur Tamil College, run by Sri Raman Swami Santalinga Adigal. Afterwards, his uncle Mr. Krishnaswamy Gounder who had recently visited the United States, was asked to say a few words about Swamiji's work in the West, and was so moved with emotion that he began to cry in between his speech.

After lunch and a short rest, we then went to the Kowmara Madam, an ashram run by Sri Sundara Swamigal, another dear friend of Swamiji's. As a young boy, Swamiji himself had studied here and we couldn't help picturing him among the large group of devotees who sat under the canopy listening to his talk.

OCT. 6. We visited Palani Hill temple today. It was a two-hour drive through open rice paddies and palm trees, and then Palani Hill rises up beautifully. A cable car takes you to the top where the temple is, and as it slowly pulls you up the side of the hill the whole land is magnificently spread out before you, green and sparkling. It was at this temple that Swamiji had undergone intense spiritual practices years before under Sri Sadhu Swamigal. Here today a special puja (worship service) was done in Swamiji's honor. Most of the arrangements at Palani were made very lovingly and efficiently by Sri Senapati Gounder.

Later, at the nearby home of a long-time devotee, Sri Kalidas, Swamiji was greeted by an elephant (named Valli) who placed her trunk right on top of his head, to the delight of all the neighborhood children. Years ago, Sri Kalidas had offered his own small hut for Swamiji to live in, and Swamiji had stayed there in seclusion, one meal per day being left outside by Mrs. Kalidas. That hut has now been surrounded by the growing town and the Kalidases have built their home around it, keeping it as their own meditation room, exactly as it was when Swamiji used it. It was a beautiful reunion between Swamiji and this devoted couple, and we all joined in a small prayer in the meditation room.

It was dusk when we left this devoted couple and went back to go around Palani Hill to visit shrines and people whom Swamiji had known and loved, including the shrine in honor of Sri Sadhu Swamigal, the great soul who had given so much to Swamiji.

By this time it was almost 9 P.M. Yet Swamiji said, 'You're really lucky. They are having a special procession of the Golden Cart. If we hurry, we can again have the darshan (presence) of Lord Muruga.' Quickly, we came again to the cable car which took us to the top, now sparkling with a thousand lights. At the top we quickly came to the place where the Golden Cart carrying the golden image of Lord Muruga had stopped. There were hundreds of people taking part in the procession and the air was filled with the sound of drums and pipes, singing and chanting. Every few yards they would stop to perform a ceremony, and would offer the prasad first to Swamiji. He was made to walk in front of the cart, as it was slowly pulled around. He became the focal point of the whole event, and it almost seemed as if the procession were being done especially in his honor.

Afterward, totally exhausted but spiritually uplifted, we drove home. It was



Sri Sadhu Swamigal.

a day truly spent in the spirit of the great Sadhu Swamigal, known for his love of spiritual ceremonies. We felt his blessings have been showered upon us all.

OCT. 8. This morning Swamiji gave a talk at the Coimbatore Institute of Technology, arranged by Mr. Sengottuvelan, a leading lawyer in Coimbatore. People warned Swamiji that the students were rebellious and might try to antagonize him, as they had done recently to another Swami. But Swamiji simply said, 'I know, the youngsters are like that everywhere. We must allow them their questions and answer them honestly. That is all.' The students listened intently as he spoke of the practical value of Yoga in modern life and afterwards asked many sincere questions. The time allotted came to an end all too soon, and for days afterwards people were remarking on the conduct of the students with amazed joy.

OCT. 9. This morning Swamiji called us into his room to watch a Brahmin man in the back courtyard of the next house doing his morning prayers. He explained how every morning this man and many

like him throughout the country would go through these same rituals. As Swamiji was explaining these rituals, he saw that the man was merely acting out the ritual without understanding it. For instance, instead of sipping the water for internal purification, he merely gestured and let it fall to the ground and in doing the breathing practices, he merely switched fingers back and forth in front of his nose instead of actually alternating the breath between nostrils. A bit sadly, Swamiji said that there are many people like this, who believe that they are maintaining the traditions but never have understood the scientific principles behind them. He said simply, 'I feel sorry for such people.'

Later, downstairs, Swamiji conversed in Tamil with his brother, sons, and uncle, and then they joined many others in the main room. There was something in the air and the looks on all the faces were so full of love. Swamiji told me, 'We have just decided to dedicate the family house in Chettipalayam as a hospital.' My tears started flowing as I looked at those sparkling faces, so happy. It was as though at last there was the concrete link between them and Swamiji's work which they had wanted for so long.

OCT. 10. We had been waiting for this day since we arrived — to visit the little village of Chettipalayam where Swamiji was born and grew up. Swamiji's ancestral home is spacious and beautifully simple like all South Indian homes, with white-washed walls, red clay-shingled roofs and an inner courtyard. All the family members and villagers were there to welcome him, as well as his sons' children who called him 'grandpa-swami' and sat as close to him as possible. After each of the many devotees touched his feet and received holy ash, he quietly sat in a chair near the altar where they keep his picture. His sons, Nanjappan and Arumugam, stood nearby like two guardians

ready to serve in any way, his brother Annachiappa behind the crowd keeping the children quiet, calmly surveying the entire room with the eyes of a man totally in love with what he sees.

Swamiji speaks. Suddenly I am filled with a sense of the profound meaning of this moment. What is visible to the eye is just a small part of all that is moving in the hearts and minds of the family here. How often is a prophet honored in his own land? Yet here in the village and very room of his birth, Swamiji is openly honored and revered as the great saint and holy man that he is.

As we left the house to visit the main temple of Chettipalayam, the untouchables from the nearby community came up to get Swamiji's blessings. It is very moving to see their devotion and although some stand back in humility, others come forward to touch his feet, remembering him as one who had always been their friend and had helped to break down the still-existing caste barriers, even as a young boy.

OCT. 11. Swamiji spoke to over 1000 young boys at the Ramakrishna Mission school outside Coimbatore this morning. And this afternoon, Sister (Doctor) Guru-Priya lectured at the Coimbatore Medical College.

OCT. 13. Swamiji spoke at the Konganadu Arts and Science College today, encouraging all to seek a harmonious balance between modern science and technology and the practice of internal purity and calm as taught by the ancient sages of their own country. While the students viewed the film portraying Swamiji's American work, each of the professors approached Swamiji, bowing, giving their name and position, and receiving his blessing. All dressed in white, with such radiant faces, I was drawn to make comparison between East and West, wondering where in all our great universities one

could find a group of professors so naturally respectful and full of joy on seeing a holy man.

OCT. 14. Swamiji spoke today at the Bar Association before Coimbatore's leading lawyers and judges. He stressed the need for purity of personal motive, and to strive for the common goal of justice rather than allowing personal feuds between lawyers to come in.

Mr. Sengottuvelan was amazed at their positive response. In all his years he had never seen the usually critical bar members listening to a talk so quietly.



Swamiji with members of the Bar Associa-

OCT. 16. This morning Swamiji gave a beautiful talk in both Tamil and English to a large crowd gathered at Nachimuthu Polytechnic, a college in Pollachi founded by Mr. N. Mahalingam. He was introduced by Mr. Venkatachalam, a leading educator and a former upper classmate of Swamiji's.

OCT. 17. So many of Swamiji's devotees here have been constantly suggesting that a Satchidananda Ashram be set up, that today they took him to see possible land sites. At Vellingiri Hill temple, we met Dr. Ramaswamy Iyer, one of Coimbatore's leading doctors, and a great admirer of Swamiji. In the afternoon, Swamiji drove us in a jeep far into the Hills. We knew we had found 'the place' when we

came to a towering waterfall falling for hundreds of feet from the mountaintop down into the valley below. It was love at first sight.



Swamiji at the Ashram site.

OCT. 18. This morning plans were discussed for instituting an Integral Yoga Institute of India in Coimbatore, to carry on Swamiji's work and teachings, and to support the Satchidananda Clinic in Chettipalayam. The founding members are already active in trying to get the land which we saw yesterday from the government for an ashram.

The afternoon was spent with Mr. M.K. Krishna Chettiar, one of India's most respected businessmen and a great philanthropist, whom we joined for his evening family worship.

OCT. 19. After a talk at the Sarvajana High School, where he himself had studied between his 9th and 11th age, Swamiji bade farewell to his relatives, devotees and friends at the airport. Many of their eyes filled with tears, believing that they would not see him again for several years, yet full of joy as they spoke of the new

IYI, clinic and possible ashram that they would be serving in his name.

## MADRAS

OCT. 20. We lunched with Madras's Chief Justice Kailasham, an ardent devotee who is also on the board of directors of the new IYI.



Mr. Giri and Swamiji at opening ceremony.

OCT. 21. This morning, there was a very moving ceremony at the opening of one of Mr. Giri's businesses. Swamiji took part in the ceremony, along with many priests, as this new business was offered to the Divine, and Mr. Giri knelt to receive his blessings. He told us that he considered it the greatest of blessings that Swamiji was present.

Afterward, Mr. Giri and Justice Kailasham drove Swamiji south along the seacoast to Mahabalipuram to see several possible sites for an ashram here.

OCT. 22. Today is the 7th day of Navaratri (a 10-day celebration in honor of the Divine Mother) and this evening we were taken by the Kailashams to the Karpagambal Temple where thousands had gathered. After worshiping at the altars, Swamiji gave a talk to the many who sat in one section of the courtyard, introduced by Mrs. Kailasham, who her-



Swamiji, the officials of the Karpagambal temple and Justice and Mrs. Kailasham.

self is a well-known lecturer. In the midst of the noise of the multitude, he spoke of the goal of all spiritual practices as Shanthi — Peace. The crowd was so moved that as he tried to leave they all came forward to touch his feet and he literally could not walk through until we went ahead, forging a way.

OCT. 23. We enjoyed a very inspired time at lunch at Mr. Mahalingam's home. He is a great devotee of Saint Ramalinga Swamigal, one of South India's greatest saints, and is chairman of the All India Ramalinga Mission. He had arranged for Swamiji to be taken to Vadalur, where an ashram, temple and school is devoted to Ramalingam's teachings.

OCT. 24. We awoke in a mood of excitement in the home town of the 19th century mystic, Saint Ramalinga, whose universal philosophy so closely resembles that of Swamiji. After breakfast, we went to the Sathy Gnanasabai temple constructed under the guidance of the great saint. Situated on 80 acres of land, this octagonal shaped temple does not possess an idol representing God in one particular form, but instead uses a universal symbol — a light — covered by seven colored screens, representing the layers of ignorance which we must remove in order to experience the Divine. The temple is being renovated, funded by Mr. Mahalingam, and Swamiji was asked for his suggestions. It is a great joy to announce here that later in

the trip Mr. Mahalingam made plans for a smaller version of this temple to be sent to Satchidananda Ashram in Connecticut, to be reconstructed on the ashram grounds.

It had been a long and strenuous day when we arrived back in Madras late at night, but Swamiji immediately consented to go to Mr. Giri's soft drink bottling company. The ninth night of Navaratri is called Saraswati Puja and all the implements used throughout the year are cleaned and put on altars in thankfulness for their year's service. The whole staff was gathered and they happily took Swamiji around to see how all the machinery and delivery trucks had been decorated and worshiped.

OCT. 25. Professor T.M.P. Mahadevan is one of India's leading philosophers and a long-time friend of Swamiji's. On this tenth and crowning day of Navaratri, he invited Swamiji to a beautiful ceremony at his Sankara Vihar lecture hall.

OCT. 26. This morning Mr. Mahalingam had arranged for Swamiji to be taken to see two different areas and temples outside Madras, as possible ashram sites. At the first temple, the land, the air, the glistening rice paddies all held an air of quiet beauty which somehow touched me deeply. Mr. Krishnaswamy Gounder suddenly started singing a beautiful Tamil devotional song and looking with surprise at Swamiji, said, 'I didn't know I still remembered that. I haven't heard it in years.' To which Swamiji replied, 'Well, that is one of the main reasons for coming to holy places like temples and churches. The very vibrations in the air bring forth these spiritual thoughts and memories in us.'

Later, even though Swamiji told Mr. Mahalingam that he preferred the waterfall site for an ashram setting, Mr. Mahalingam nevertheless said that he would purchase some land near this area and will hold

it for a future Satchidananda Ashram, as he feels there should also be one close to Madras.

At the second temple we visited this morning, as we sat in some old ruins at the base of the hill, several children gathered round, shyly watching and occasionally trying to communicate with us. Swamiji asked them if they could sing or dance, and after much prompting, teasing and laughter four of the girls came forward, and under the shade of this ancient temple gateway they danced and sang their own interpretation of the well-known story of Lord Krishna and the gopis. It was another of the most moving and memorable moments of the entire trip, afforded not by some famous temples or personages, but by Swamiji quietly touching and opening these human hearts.

OCT. 27. Swamiji returned to Professor Mahadevan's Sankara Vihar for a talk this morning.

Both Sri Sengottuvelan and Mr. Krishnaswamy Gounder had come to see Swamiji here in Madras, and this afternoon they finalized the Articles of Incorporation for the Integral Yoga Institute of India. Mr. Sengottuvelan will serve as its secretary. Now there will be a center for Swamiji's work and the dissemination of his teachings here in the country of his birth. *Jai! (Victory!)*

Sri Sengottuvelan and Swamiji.



## SRI LANKA

OCT. 29. As we prepared to leave India for Sri Lanka (Ceylon), Swamiji again met countless visitors. Not long afterwards, at the Colombo, Sri Lanka airport, there was a tremendous reception. It was so moving — so real is the devotion of the brothers and sisters of this land where Swamiji served for 15 years. After the reception we were taken by car to the Satchidananda Thapovanam (ashram) in Kandy. We were accompanied by Sri Swami Vimalananda, known as Mataji, a motherly Sannyasini (renunciate) initiated by Swamiji, who runs the ashram, and by Mr. Shambu, a long-time married devotee who is an embodiment of selfless service.

## KANDY

OCT. 30. From all over the island visitors started arriving to be reunited with their spiritual master. Swamiji immediately picked up his usual Kandy ashram routine on this first day. He has a small kutir (room) on the ashram's upper level, and the public meeting hall, kitchen, etc., are in a separate building below. Further down flows the Mahavalli Ganga river where everyone enjoys a daily bath. After a morning routine of prayers, bath, tea, etc., all wait in the hall below with eyes glued on the door of Swamiji's kutir. As soon as it is opened, everyone rushes up and enters to find Gurudev seated in a chair ready to receive everyone. The entire morning is spent in informal satsang, with Gurudev answering questions, handing out the mail and reading his own mail aloud. It is a time truly worth cherishing between Guru and disciples.

In the midst of this morning's satsang, in walked Lillian Andlauer, a devotee of Swamiji's from New York, travelling in Sri Lanka. She did not expect to see Swamiji there, having no idea of his plans, and was moved to tears at this unexpected reunion. How small the world is!

NOV. 2. In 1964, the Satchidananda Thapovanam inaugurated an auxiliary organization called the Fine Arts Society. For ten years it has dedicated itself to the teaching of classical forms of Indian dancing and music to the people of Sri Lanka, regardless of nationality and denomination. Its tremendous success is due in large part to Mrs. Rukmini Rasiah, the society's secretary and one of Swamiji's most dedicated followers. On this tenth anniversary, her daughter Padmarani, herself a graduate, had choreographed a Bharatha Natyam dance program depicting the inspiring life of Bhaktha Meera, one of India's most celebrated women saints. Much of the city of Kandy turned out to see this beautiful production, and as the society's president, Swamiji opened the program with a few words mentioning that 'today the Fine Arts Society stands as an affirmation of the unity of Art and Religion.'



## TRINCOMALEE

NOV. 6. We drove from Kandy to Trincomalee this morning through miles of jungle. Trincomalee is the town where Swamiji first began his many years of service in Sri Lanka, and as we entered, we stopped briefly to see the Sivananda Thapovanam which Swamiji had helped to found. In its peace and simplicity, it seemed to hold much of his spirit. At the Welcomb Hotel, a large group of people had been waiting several hours to see him, so he immediately sat and spoke with them for several more. It was very moving for us to watch the joyful and tearful reunions. One was an older woman who started crying and sat close to his feet with her head on his lap. Another man couldn't believe that Swamiji remembered him and had to ask several times before he allowed himself to understand the deep love which permits Swamiji to remember individuals even over many years of absence. Another woman came with her family and was almost tearfully telling Swamiji of the loss of her husband and how sad she felt. After some gentle and soothing words, she again repeated her plight and this time Swamiji told her, almost sternly but with deep compassion, how she must not think that her husband was only that body, but that when the work of a lifetime is over, the soul simply passes out of the body. She should not think only of her own loss, but should pray for him and live as fully as he would want her to. Her husband would not be happy seeing her like this, and she should not think that she was the only person to whom this had happened. He asked her to 'show me a house where death has not entered,' and advised her to have faith in God and lead a dedicated life.

Even though we were in a beautiful hotel, Swamiji's dinner had been brought by beloved Ponnaramma, the elderly sister of Mataji, whose great love for Swamiji has brought her out of a sickbed on many

occasions just to see and cook for him. Also there was Gandhi Master, another pure and devoted worker who does much spiritual service in Trincomalee and who arranged many of Swamiji's programs.

This evening, Swamiji spoke at the Kali Amman temple in the center of the town. A huge crowd had gathered and after he was taken with thrilling temple music up to the main altar, a stage was set under the gateway, and he spoke to the people standing and sitting outside in the dark of night. He was introduced by Mr. Sambasiva Iyer, government agent, and afterwards Gandhi Master spoke movingly about his work.

NOV. 9. Sri Lanka is a country torn by bitter fighting between the Tamil-speaking Hindus and the Sinhala-speaking Buddhists. They hesitate to interact and neither side attempts to learn the other's language. Swamiji encouraged both sides to begin to change this. As a huge crowd gathered at the hotel to see Swamiji off this morning, the Singhalese hotel boys bowed to touch his feet, in the Hindu tradition. It was obviously not a familiar act to them and they were as moved as were we watching, at their own spontaneous show of devotion and respect.

#### KANDY

NOV. 10. This morning Swamiji gave the concluding talk at a three-day symposium of the Theosophical Society here. In a small summer house on the banks of the river, Swamiji spoke to clergymen and laymen about the universality of religions.

There was a program this evening, in a little town called Navalapitya, high in the hill country. It was a tribute to Sri Kanagaraja for his years of dedicated service to the island's people. He is a leading businessman, but again with a simplicity which belies that fact. For many years he has been a devotee of Swamiji, and after hearing him say once

that inspiring literature should be printed and distributed freely, he has made that an important part of his life, and his rooms are lined with the results.

NOV. 11. This evening a beautiful traditional dance recital was held at the Ampitya Catholic Seminary with all the Catholic fathers as audience. The seminary has a long history of friendship and cooperation with the ashram here in Kandy.

NOV. 12. Today we arrived at Newara Eliya, one of Sri Lanka's most beautiful cities, after almost four hours of driving through tea plantations on narrow winding roads. Mayor William Fernando greeted Swamiji and took him on a tour of Shantipuram, a community which seemed very close in ideals to our own Yogaville. A cherished project of Mayor Fernando, the land of this community is to be used by peoples of all religions to live and work together, and to worship at their respective temples. And in the center, on the highest peak of this town, is the projected site for a silent meditation center for people of all religions.

This evening, Swamiji spoke at the Town Hall. The mayor introduced him and then stood by the stage. When the microphone seemed to be too tall, he jumped onto the stage and quickly improvised a stand by turning the microphone on its side and balancing it on a box. Swamiji was delighted by this and said, 'See, a practical man. That is the kind of leaders we want.'

In his talk, Swamiji told them that even the Buddha had practiced Yoga. 'But how many of you can sit in lotus pose to meditate and pray? And even in the scriptures, the breathing exercises are talked of. It is time you take it seriously, practice it and propagate it. Some how the fundamentals get forgotten in favor of the superficial aspects of the religions. The practical aspects must be emphasized now, so that each one can

experience the essence of the religion for himself.'

Afterwards the mayor joined us for dinner at the home of Mr. Balaratnam who had arranged the program.

NOV. 13. Today was a special holy day called Deepavali — festival of lights — and a beautiful celebration was held at the Kandy ashram. Swamiji began by asking who knew the meaning of the holiday, and discovered that there were representatives of almost every major religion in the room. So he asked, 'Why can't we say we are one religion? Even Christ was born a Jew, and Buddha was born a Hindu. If asked, they would not have known what label to give themselves. The world is too small for all these differences. Take one man and you find that his shampoo is from England, his belt from Japan, his clothing from somewhere else, shoes from another place — to which country can he say he belongs? The light must dawn in us. The light should not only be on the altar. We should all become torches!' He added, 'Not that we should be disrespectful to our Mother Faith. But what is the harm if all the Mothers love us? Then wherever you go you will get good food.'

This evening the Catholic Ampitya Seminary invited us to participate in their Deepavali ceremony. Though Christians, they greeted Swamiji in traditional Hindu fashion. Later, joining the others, Swamiji came forward to receive the Eucharist, and seeing the priest hesitate, told him, 'There is no reason to hesitate. I have received this many times.' The Father gave the holy sacrament but returned to the altar before allowing us to partake. Afterwards, many of the young priests-in-training apologized for this traditional attitude with deep regret and much love. After joining them in the evening meal, Swamiji was scheduled to address them, and at one point made mention of the event and simply asked, 'What is the

meaning of Love thy neighbor as thyself?' This was met with thunderous applause and approving laughter and by the end of the evening — which stretched well into the night — a spirit of real communion pervaded us all.

NOV. 14. Swamiji's talk at the Theological College of Sri Lanka seemed to be especially inspired by the sincerity of these seekers. 'What else do we want in this life, but to lead a happy life, healthy life, peaceful life and useful life? That's all God wants us to do.'

#### COLOMBO

NOV. 15. Bidding goodbye to this dearly beloved Kandy family, we drove to the seacoast city of Colombo. Here, as always, Swamiji visited the home of his devotee, Mr. C. Nadaraja and family.

NOV. 16. Many old and new devotees gathered at the Mody Hall to hear Swamiji again this morning. Towards the end of his talk, someone brought the news that the government had just announced a curfew on the city. Everyone must be in their homes in one hour and should not come onto the streets until the following morning. Everyone started to jump up, until Swamiji's Om brought total silence. He ended the meeting by calming us all with a peace chant. Outside the city looked like a hurricane were fast approaching, with people and cars running all over. The traffic was totally blocked, with people yelling from all sides and hot tempers flaring. Shanmugam drove, not knowing exactly what to do, until suddenly Swamiji told him to cross over into the lane of oncoming traffic! Frightened, but determined to follow the word of his Guru, he did so. Swamiji, enjoying it all, was carefully watching and maneuvering the car verbally through every available opening until at last we were free again.

Back at the Ramakrishna Mission, calls came in throughout the day from many disappointed people who had been hoping to see Swamiji.

NOV. 17. This morning was a cosmic comedy of love! Our flight to Jaffna was to leave only an hour after the curfew, but our host Mr. Kesavan insisted that Swamiji should come to his home for breakfast first. With special permission we left the Mission well before eight and after breakfast there Swamiji prepared to leave. But just then, in came the entire Rasiah family (about 15 members), also bringing breakfast for Swamiji. Though already late, Swamiji lovingly tasted their gift and then we all rushed to the airport — only to find the flight was delayed for two hours. But those two hours were put to good use as even more came to see him off and enjoy his company after yesterday's denial.

#### JAFFNA

Jaffna's beloved family gave Swamiji a royal welcome, headed by Sri Kanagarathnam, a devoted disciple, magistrate

Sri Kanagarathnam and Swamiji.



of the city, who has served for so many years as the secretary and now the president of the Divine Life Society, which Swamiji founded. A pada puja (worship service) was performed at the home of Mrs. Soorasangaran, where we stayed, and this evening there was a beautiful celebration at the Divine Life Society Hall.



NOV. 18. This morning we went to Miss Rajalakshmi's home where she and her beautiful students welcomed Swamiji. She is the inspired soul who wrote Swamiji's Tamil biography, and she had written an inspiring story-song in praise of Swamiji, honoring his 25th Sannyas anniversary last July, and the girls presented it today. On the floor near his feet they had drawn the number 25 in colorful grains, leaves and seeds. It was so warm and loving an environment that we all hated to leave.

NOV. 19. Mrs. Kanagaraja invited Swamiji for lunch and once there, he requested her daughter to sing some bhajans, remembering her beautiful voice. After a silence, they told him that she had not sung anything for over two years, since the death of her father. Swamiji was saddened to hear this and began to tell her that she must sing again. It was almost a sin to waste this God-given gift and even her own father would not be happy.

Finally he said, 'I cannot leave allowing you to continue like this. The time of mourning is over. I am not going to eat anything until I hear you sing once again!' After a long silence — she sang — and so beautifully, so full of love and life! Afterwards she quietly touched his feet with tears in her eyes.



NOV. 20. As we prepared to leave Sri Lanka, Swamiji presented a rotating plaque to the Divine Life Society, to be awarded to winners of an annual national Hatha Yoga competition.

#### INDIA

NOV. 20. We flew to Trichy, South India, and were met by our dear Mr. Krishnaswamy Gounder and many of the leading landowners. They had arranged for Swamiji to speak at a temple there and once again after the talk he could hardly move through the crowds of people trying to touch his feet or meet him.

The manager of the Jayanthi Hotel, Mr. Mahadevan, had arranged a beautiful meal, complete with 'paper dosas,' a thin crisp pancake so large it has to be folded to fit onto the plate! He is one of India's leading musicians on the jew's-harp and performed some incredibly lively songs for us afterwards. Already very late,

with a three hour drive to the city of Coimbatore still ahead of us, Swamiji stopped at the Ramakrishna Mission nearby. There we experienced a most moving reunion between Swamiji and Swami Chidbhavanandaji Maharaj, who had initiated Swamiji years ago into the pre-Sannyas order. No words can express the beauty of those moments as Swamiji respectfully knelt to touch his feet and as they looked into each other's eyes.

#### CHETTIPALAYAM

NOV. 21. Today was the dedication of Swamiji's family home in Chettipalayam as a hospital. Please see the centerspread for an account of this most auspicious day.

NOV. 22-25. These days in Coimbatore were spent in constant satsangs as so many people streamed into the house and more plans were proposed and discussed by these deeply sincere brothers and sisters who want so much to propagate the living essence of Swamiji's teachings. The Coimbatore stay at Mr. A.V. Giri's bungalow was made very comfortable by the constant attention of Mr. Veluswamy, Mr. Sivaraja and their staff.

#### MADRAS

NOV. 27. Mr. Mahalingam, in an attitude of deep love and reverence, had arranged for all the politicians, educators and leaders of South India to meet Swamiji in a grand reception tonight.

Earlier in the afternoon, in the same Rajeswari Hall, a large band of Madras's media reporters had met with them both to ask Swamiji questions.

As Swamiji arrived tonight, amidst the colored lights and decorations, music and welcome banner, he was garlanded by a waiting elephant who completed the ceremony with an unmistakable smile and shriek of delight.



Mr. N. Mahalingam at reception in Madras.

Mr. Mahalingam gave a moving welcome address comparing Swamiji's work to that of Swami Vivekananda and to his own beloved Saint Ramalinga Swamigal. Garlands were heaped upon Swamiji's head and a silken shawl ceremoniously wrapped around his shoulders — a traditional sign of great respect. The silken shawls were also draped on us, the disciples, and I could not but think, how great is the man, for whom one is given honors merely for being in his presence.



Dr. Nedunchezhiyan and Sri Swamiji.

The Minister of Education and Tourism, Dr. Nedunchezhiyan presided and in his talk expressed his wish that the study of that he works to awaken in all of us, Yoga should one day soon be found in that each in his own way may become every school in the land. Though it became a messenger of love.

very late, when the minister found out that we had brought slides of Swamiji's work in the West, he refused to leave until he saw them.

This evening has been the most fitting tribute to Swamiji's work, almost marking the end of this auspicious and fruitful 3-month journey, and a tribute also to the inspired devotion and selfless spirit of such great souls as our beloved Sri Mahalingam.

NOV. 30. This evening Mr. K. Arivazhagan, Chairman of the Madras branch of UNESCO, came to the Queen's Hotel in order to specially present Swamiji with a large, beautifully carved plaque commemorating Swamiji's work in uniting people, and thereby furthering world peace.

DEC. 1. So many devotees came to see Swamiji before his departure. This morning an entire 'community' of families, called the Kongu Community of Friends, crowded the hotel to express their thanks to Swamiji. Swamiji told the group to manifest peace in their own lives by serving others selflessly.

It was a very moving send off by the entire staff of the Queens Hotel, headed by Mr. Gopinath and Mr. Menon. Swamiji was treated royally throughout his stay.

As Swamiji departed India to return to the West, the joyful faces at the airport mirrored the thousands to whom he had brought hope and serenity during these three months. And in America, thousands more joyfully and expectantly awaited his return and the opportunity to be in his presence again. He sends his joy ahead of him as a harbinger to his actual coming, and it follows like strewn petals in his wake. Of how many souls can this be said, that they bring harmony and hope wherever they go? Yet it is to this same beautiful existence that he works to awaken in all of us, that each in his own way may become a messenger of love.

# INTEGRAL YOGA HATHA

## a teacher in Florida



There are many IYIs and IYGs (Integral Yoga Groups) throughout the country. But in addition, there are individual teachers (often far away from any IYI) who are followers of Swamiji and who serve by teaching Yoga on their own.

One such teacher is Jean London. For several years she and her husband have been living in Royal Palm Beach, a com-

munity north of Miami. She is a dedicated teacher whose classes have helped many and who regularly sends us contributions which her students make, to help Swamiji and those of us here at the Ashram in our work in Yoga.

She and her husband visited the Ashram this past summer, and not long ago we received the following letter:

Warmest Greetings.

I thought you might be interested in a story told to me by one of my women. She and her husband visit Miami Beach about once a month. She was a rather nervous back-seat driver and would nag at him constantly about his driving. The trip used to be a nightmare for him. About three months after she was in Yoga, and they were taking the trip, halfway there her husband asked her if she was feeling all right. She replied, 'I feel great. Why?' He replied, 'Well, you haven't complained about my driving once.' 'You know what,' she confided to me, 'I was so relaxed during that trip, I guess I was meditating.'

Through our classes we have helped many difficult physical problems – but most gratifying has been the help that many have received with their personal problems. We have some widows here who have lost their husbands within the past two years. Yoga has served as a great source of comfort for them. Their tensions have lessened, and I do see smiles on their faces now.

I use Swamiji's book *Integral Yoga Hatha* as my Bible, and it is my most read and thumbed-through book. As I check the waiting lists to get into one of my classes, I cannot help but feel humble. My work has been very rewarding.

Yours in Yoga,  
Jean London

# O.S.G.

What is OSG? It stands for the Office of Sri Gurudev. Located at Satchidananda Ashram in Pomfret Center, Connecticut, it is the international headquarters for the coordination of Sri Swamiji's work and teachings. As such, it is of vital importance for all who are interested, in any way, in Swamiji's work.

The purpose of OSG is threefold: first, to coordinate the different Integral Yoga Institutes; second, to disseminate Swamiji's teachings as widely as possible; and third, to handle the personal and public affairs of Sri Swamiji. Much of this work is 'behind-the-scenes,' which is why OSG is not well known, even among many who live and teach in the IYIs. So we would like to tell you about this work — not only to let you know how things are run, but also to encourage you to get in touch with us if you have any need which we can serve.

## BRANCH COORDINATION

This is the first department of OSG. At present there are 25 IYIs, IYGs, and teaching centers located in the United States and Canada. There are also 4 abroad: in Brussels, Paris, Lausanne and, most recently, in Coimbatore (South India). There is a lot of work in coordinating all these branches, and this is handled by Brother Gandhi, who periodically puts out a warm and energetic newsletter. It is sent to all the branches, giving them the latest news about each center, any new policies, Sri Swamiji's upcoming itinerary, and in general any information that might be useful, such as news about the magazine, tapes, or upcoming retreats.

This newsletter is the main link among all our centers.

Brother Gandhi also handles the financial reports and other business matters that take place among the centers. And if any group or individual is interested in establishing a new center, in teaching or in receiving teacher accreditation, it is Brother Gandhi who handles that.

This work of coordinating the different branches also involves travel. Not infrequently, various centers are fortunate to receive a visit from Brother Gandhi, as he travels around, like a butterfly among flowers, renewing old friendships, meeting new faces, sharing, learning, inspiring.

In addition, Brother Gandhi also does much in the way of arranging Swamiji's programs, itinerary and travel arrangements, and often acts as Swamiji's representative in meeting people here at the Ashram. He interviews all who are interested in receiving mantra initiation from Sri Swamiji, as well as those interested in the brahmacharya diksha initiation or in being married by Swamiji.

Finally, Brother Gandhi not only coordinates all the IYIs, but all the departments within OSG itself.

## FILMS AND RECORDINGS

This is one of the departments responsible for the second of the three functions of OSG: the dissemination of Swamiji's teaching. Run by Sister Ramaa, this department deals with the visual and auditory media.

Films. We have four short films, all in color, which Sister Ramaa distributes, both to the IYIs and to any interested

groups, such as prisons, schools and hospitals. One is a film of the Annhurst Retreat of 1971, another consists of interviews with some of Swamiji's disciples, and a third takes a look at Yoga in the context of the strains of city life, and includes an interview with Swamiji. All these films are professionally made. In addition, there is a fourth film, of Swamiji's world tour of 1970-71. Preparation of films, as well as the handling of all photographs, is the responsibility of Shanthi. At present, plans are underway for preparing a new film, from footage taken some years ago, of Swamiji doing Hatha Yoga postures.

**Videotapes and Cassettes.** From the beginning, Swamiji's talks have been recorded, and for the past few years many have also been videotaped. Sister Ramaa rents, sells and distributes these tapes to all who are interested. These include tapes both of Swamiji, and also of other spiritual teachers, such as Ram Dass, Sant Keshavadas and Swami Kriyananda.

The most recent development is one which answers a long-felt need: it is a cassette of the Integral Yoga Beginners Hatha class. It is the same as a regular

class and was recorded by Kanniah, one of our ablest teachers. Just completed, it will soon be available at all our centers. Eventually, cassettes of all the different level Hatha classes will be available.

Anyone interested in tapes or cassettes should contact their nearest IYI or get in touch with us directly at OSG. We will be happy to provide a list and price sheet of all available items.

## PUBLICATIONS

This is another department responsible for the dissemination of Swamiji's teachings. It includes publication of the Integral Yoga magazine, and also of books and booklets of Swamiji's teachings, as well as related books and booklets (for instance, we are working on a children's Yoga book, written by Kanniah). This work is carried out by Anagan and by Sister Chandrika, and much of the preparatory work of transcribing Swamiji's tapes is carried out by Ganga, here at OSG, and by Sister Hamsa in California.

There is another aspect of Publications and that is distribution. It is not enough to publish the teachings; they must be

Top row: Amma, Anagan, Shanthi.  
Bottom row: Sister Ramaa, Ganga, Brother Gandhi, Sister Chandrika.



distributed as well. As there are so many who could be touched by these teachings, we want to make the distribution as widespread as possible. This is a new area for us, one which we are just beginning to explore. Any help which we receive in this will be greatly appreciated.

#### GURUDEV'S PERSONAL AFFAIRS

This is the third aspect of the work of OSG, and it is carried out by two devoted disciples.

Correspondence. Swamiji's personal correspondence is handled by Amma, who many of you know from her beautiful article in the last issue of the magazine. She

also serves by handling Swamiji's personal appointments and interviews.

Residence. Chandra is in charge of Sri Swamiji's residence here at the Ashram, and also handles many other matters of a personal nature.

We hope we have been able to give you a better idea of how we serve here at OSG, to carry out Sri Gurudev's work, to spread his teachings as well and as widely as possible. So please make use of us in any way you can. We look forward to serving you in his light and love. May his light be ever with you.

OSG staff

## INTEGRAL YOGA FOODS

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The ecology of the earth begins with the ecology of the human mind. In order for the ecology to be good, the mind must be clear. A clear mind finds peace. A peaceful mind follows the right road. That is good ecology.

Swami Satchidananda

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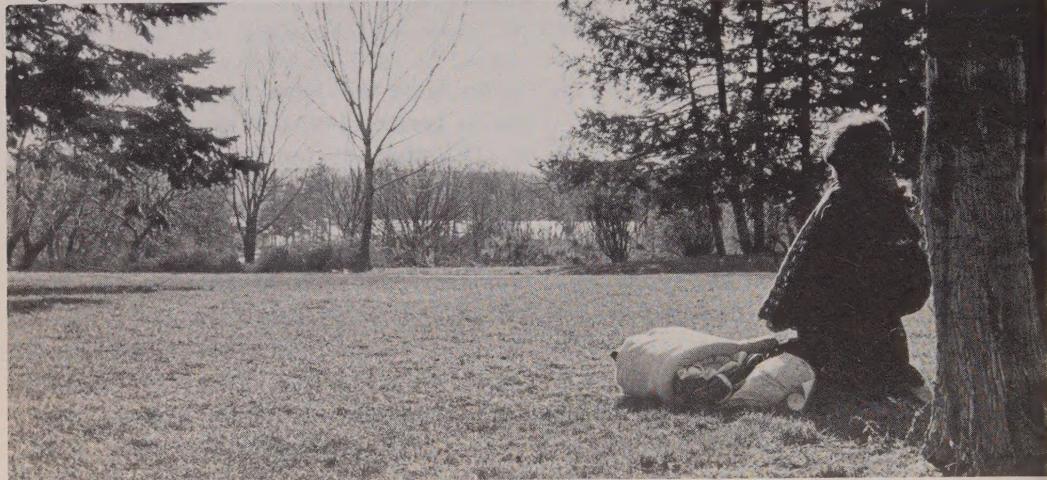
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# Integral Yoga Retreats

Wed March 26 - Easter Sunday March 30

in Holyoke, Massachusetts with emphasis on Jnana Yoga, the path of self analysis and awareness. Conducted by the senior members of Satchidananda Ashram and Integral Yoga Institutes - Contribution \$50.



AND  
Friday June 13 - Sunday June 22  
ANNHURST III with  
SWAMI SATCHIDANANDA

in South Woodstock, Connecticut - Contribution \$110

The retreat schedule will include silence, meditation, Yoga postures, breathing and relaxation techniques, selfless meditative work, chanting, lectures, and other spiritual practices for participants of all levels.

For details and reservations, please contact Satchidananda Ashram – Yogaville Box 108, Pomfret Center, Conn. 06259 (203) 974-1005 or your nearest Integral Yoga Institute. Yogaville and the IYIs are non-profit, non-sectarian organizations and all contributions are tax deductible.

Om Shanti.

### MAGAZINE SUBSCRIPTION FORM

Please mail to Satchidananda Ashram, Box 108, Pomfret Center, Connecticut 06258

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# IN THE NEWS

THE

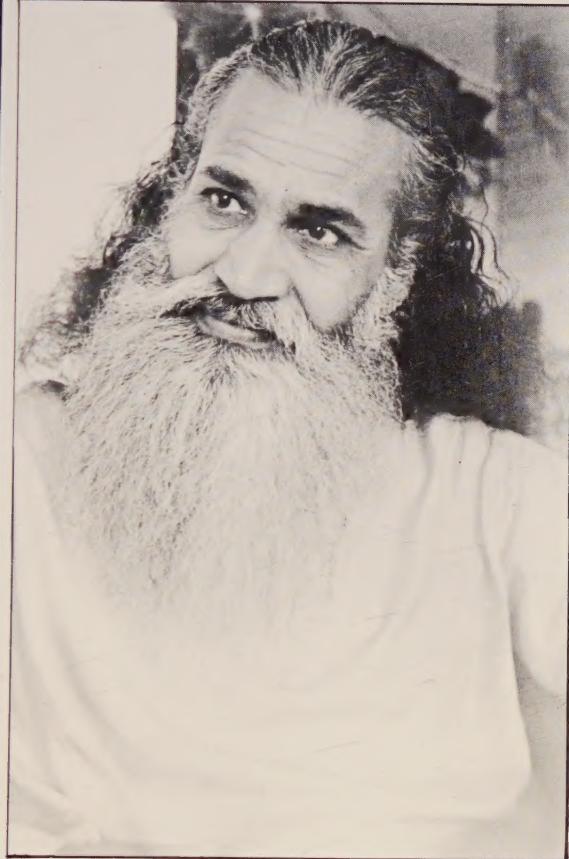
LARGEST PAID  
CIRCULATION IN  
THE BAY OF PLenty  
MEMBER N.Z. AUDIT  
BUREAU OF  
CIRCULATIONS

## BAY OF PLENTY TIMES

REGISTERED AT POST OFFICE HEADQUARTERS, WELLINGTON AS A NEWSPAPER.

TAURANGA  
MT MAUNGARME  
Tauranga  
Center of the  
Bay of Plenty

### SWAMI: YOGA FOR ALL



ASK visiting Indian Swami, Yogirai Sri Swami Satchidananda, whether he fears yoga is becoming a "social fad", and the idea will be calmly dismissed.

"It doesn't matter what their motives are for turning to yoga — whether it is curiosity, wanting to keep young or for some social image.

The important thing is people find yoga is something good and genuine. It makes a person divine in mind and spirit, giving beauty and youth."

For several years Swami Satchidananda, 60, has been travelling the world teaching yoga — the Hindu system of philosophy, meditation and asceticism designed to unite the devotee's soul with the universal spirit.

He believes yoga is something for everybody, because it does not try to create something new or ask people to renounce their own faith.

"Even the atheist gets something from yoga — and it helps others to learn a little more of their own faiths."

#### Faith

The Swami's personal faith is "having faith in the faith of people."

Swami Satchidananda is now travelling through New Zealand, speaking at different centres. He was a guest of the International Yoga Teachers Association Auckland conference held earlier this month.

All he accepts from his visits is his accommodation and travel expenses.

Last night the Swami addressed about 150 people in Tauranga on the philosophy of yoga.

